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- 1 (1) The Chinese character *fu* 副 found in documents issued by the Khotanese official Sudārrjuṃ does not mean “copy” but is used as his signature according to an otherwise attested practice; (2) Kh. *parmāca* (from **pari-maiθ-* “to exchange” according to H. W. Bailey) means “message (exchanged between peers)” and contrasts with *parau* “message from superior to subordinate” and *haṣḍi* “message from inferior to superior”; (3) Kh. *thaiṣ(ṣ)ī* is not a loanword from Chin. *dashi* 大師 “great (Buddhist) teacher” but from *dashi* 大使 “grand commissioner”, one of the highest ranks in Chinese administration, which was used in Khotan to denote foreign supreme military commanders; (4) Kh. *pe’minai* means “(made out) of floss silk” and *pe’ma* “floss silk” rather than “wool” and, if the noun actually derives from Iranian **pašma-* “wool”, it changed its meaning in Khotanese. Y. also proposes some prosopographical identifications and recognises the loanwords Kh. *pe’mba’ṣī* ← Chin. *bingmashi* 兵馬使 “commissioner for

infantry and cavalry” and Tibetan *peg seng* ← Kh. *pa’kisina* ← Chin. *baixing* 百姓 “ordinary people”.

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Thèmes : 2.1. Langues anciennes

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